

SELECTIONS  
FROM THE  
VERNACULAR NEWSPAPERS

PUBLISHED IN THE  
PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND  
CENTRAL PROVINCES,

Received up to 3rd April, 1872.

POLITICAL (DOMESTIC).

THE *Akmal-ul-Akhbâr*, of the 20th March, learns from an Agra contemporary that a Brahman in that city was celebrating his son's marriage at a large expense, the bride wearing ornaments worth thousands of rupees, when a party of thieves entered the house with drawn swords and made off with all the ornaments.

A correspondent of the *Oudh Akhbâr*, of the 22nd March, asks why no steps are taken by the Municipality of Lucknow to light the public streets. The income from the octroi amounts to a considerable sum, and a portion of it might be devoted with benefit to that purpose.

The *Akhbâr-i-Anjuman-i-Punjab*, of the same date, referring to the conferment by the Supreme Government of the title of "Khan Bahadoor" on Doctor Raheem Khan, Sub-Assistant Surgeon, Superintendent of the Lahore Medical School, and a Fellow of the Punjab University, in recognition of his services in medical science, remarks on the unsuitableness of the title. In the writer's opinion, some such title as *Afsar-ul-Atiba* (the head of physicians), *Hakim-i-Haziq* (skilful physician) would be more suitable. Generally speaking, the writer would suggest that in conferring titles care should be



taken to choose such as may be suitable, both with reference to the rank and position in life of those upon whom they may be conferred, and the kind of services for which they are a reward. For example, Native gentlemen of respectability who might render any meritorious services for the country should be invested with the title of *Sharaf-ud-doula*, *Mumtdz-ud-doula* (the *élite* among the nobles), or *Iftikhar-ul-Mulk* (the pride of the country). Similarly, famous merchants who might distinguish themselves in any way in the cause of Government or of the public good should receive the title of *Malik-ut-Tuj-jár* (prince of merchants). A title such as "Khan Bahadoor" is not very suitable for a zemindar or a village chowdhree, who may happen to deserve the recognition of Government. In brief, "Khan Bahadoor" and "Rai Bahadoor" are excellent titles in themselves, but cannot be appropriately conferred on all classes of persons indiscriminately.

A correspondent of the *Rohilkhund Akhbár*, of the 23rd March, states that at the recent celebration of the Mohurram and Holee festivals everything passed off quietly at Bareilly, through the exertions of the authorities. At first only the leading Musalmans of the city, such as Sheikh Khyr-ood-deen Ahmed, Deputy Collector, Sheikh Badr-ood-deen, and others observed the mohurram rites; but afterwards on a body of Mahomedans, numbering about 250, submitting an application to the Commissioner at his bungalow, stating that they had refrained from observing their festival, and that the Hindoos should likewise be prohibited from observing the Holee, the Commissioner issued an order to the effect that it was not the wish of Government to interdict any one from celebrating his religious ceremonies, but that in the event of a disturbance severe punishments would be inflicted on all concerned; after this all the Musalmans celebrated their ceremonies. On the tenth, or the last day of the mohurram, the *tazias* passed outside the city to the place of burial in the early part of the day, after which the Hindoos observed the Holee rites. No disturbance of any kind took place.



The same paper gives the following account of the disturbance which took place at Moradabad :—

The disturbance began on the night of the 20th March, (*Shab-i-Shahádat*, i.e., the night preceding the 10th of the mohurrun, the day on which Husain and his party were killed). When the *tazias* of Mohulla Kusroul reached a house belonging to Lalla Sham Soonder, banker, bricks were thrown at the procession, but the man who threw them could not be discovered. The *tazias* passed on till they reached a bazaar near the house of the late Chowbey Girdharee Lall, where an outcry was again heard that coloured water (*rung*) had been thrown at the party, but no person was seen on any shop or house who could be suspected to have committed the mischief. In consequence of these mishaps, the *tazias*, which it is said were intended to be carried as far as the *muqbara*, were taken back before they had reached their destination, and from that time the celebration of the rites was by unanimous consent stopped in all the *imambaras* of the city. At 9 o'clock on the following morning the magistrate held a committee at the tehseelee, when two Mahomedans, with wounds on their bodies, and a Musalman lad, who had his clothes stained with coloured water, came forward. The Magistrate assured the Musalmans that due inquiries would be made and the offenders brought to punishment, ordering at the same time that the *tazias* should be taken without delay to the place of interment. Accordingly, by 12 A.M. almost all the *tazias* had passed out of the city without disorder, under the superintendence of the Magistrate and the Inspector of Police. A few *tazias* from Moghulpura and other mohullas, which were waiting at the Kotwali till their turn came, alone remained. These, notwithstanding strict injunctions from the Inspector of Police and other officials, the Musalmans obstinately delayed in carrying forward till more than two hours had elapsed, when suddenly a shout was raised that a brick had been thrown at them, and under this pretext the *tazias* were laid down on the ground. The Magistrate desired the Musalmans to proceed with them, assur-



ing them that the offender would be brought to punishment after inquiry ; but the Musalmans were obstinate, and a scene of riot ensued. Stones and clubs were freely used ; those who had not clubs supplying their place by bamboos taken out of the *tazias*. Fortunately, with the exception of a few shops which were opened in obedience to the order passed by the Magistrate in the committee, the bazaar was shut. The Magistrate showed great presence of mind on the occasion. He took steps to send for European troops from the cantonment, and at the same time managed to stop communication by posting police guards at different places. Five men, of whom three were Musalmans and two believed to be Hindoos, were arrested in the act of throwing stones from a shop, together with three other Musalmans who were also discovered so doing from the upper story of a house.

Notwithstanding, however, the energetic action taken by the Magistrate, the riot continued until 3 P. M., when European soldiers arrived, and order was restored. Amongst the houses which had been plundered may be mentioned those of Pasa Ram and Galzaree Mull, well-known mahajuns in the city ; of Choudhree Jugut Nath, Sudder Ameen ; of the Jeypori Pundit, of Bala Misr, in Atace Mohulla, and many others. Some houses were burnt, and, the fire spreading around, destroyed several others. The well-known pagoda and temple in Nurputgunge were completely destroyed and the idols broken. Two Hindoos were killed, and a large number wounded.

Bellary and Kant, in the Moradabad District, were also the scenes of disturbances during the mohurrum.

A correspondent of the *Aina-i-Aib-Numa-i-Hind*, of the same date, states that the Agra and Muttra Grand Trunk Road, which was metalled at a great cost two months ago, is in a bad state, the reason being the carelessness of the contractors, and the unsound way in which they did their work. The correspondent thinks that it is to be regretted that a large sum of money, exacted from zemindars, who in their



turn collect it from their ryots, should be thus thrown away by Government. The Road Overseer is blamed for inefficient supervision in the matter, and the contractors for their dishonesty.

The same paper points out the uselessness of keeping up dâk bungalows any longer. The introduction of the railway through the country has done away with the need for them. He suggests that, with the exception of such as are situated at places where there is no line of railway available, all dâk bungalows should be put up to sale. The establishments, which cost a considerable sum, might be dispensed with, and a considerable amount of cash realized.

The same paper notices a case of theft in Bhate Durwaza, situated in Wahabee Mohulla (Lahore). The owner of a house having gone to see the *tazia* procession, thieves took advantage of his absence, and after having carried away all the portable property, they set fire to the house. The writer severely censures the police for their neglect, and asks whether no constable kept watch in the mohulla, or whether no notice was taken of the incident because of its happening at a poor man's house. The writer goes on to contrast the way in which police enquiries are conducted on behalf of poor as opposed to wealthy men.

The *Akhbâr-i-Aujuman-i-Hind*, of the same date, learns from a correspondent that the vendors of spirituous liquors at Fyzabad use bad colouring for the liquor. The large quantity of *mahwa* used in the preparation of country liquors is in itself very injurious, and the mixture of a deleterious powder, for the purpose of colouring, is more injurious still. The brewers care only for their own profit. The writer believes that the authorities, on becoming aware of the fact, will prohibit the practice, and adds that in Lucknow, notwithstanding a much larger population, and consequently a greater demand for liquor, this powder is not used.



A correspondent of the *Punjabi Akhbar*, of the same date, writing from Pindie Bhuttee, in the Goojranwalla District, complains that the village postmen there have now been seven months in employ on a nominal salary of Rs. 6 per mensem. They are said to be in great difficulties on account of not having received anything on account of their pay.

The same paper states that one Sondee, a Brahman, a resident of Jeypore, recently entered into a second marriage with a widow of his own caste. As this kind of marriage is not fashionable among the higher castes of the Hindoos, and is in vogue only among the inferior castes; the Brahman is under arrest, and will, it is believed, be brought to punishment for the offence. The writer expresses his surprise that the State of Jeypore, which bears a high reputation, should be so indifferent to an important reform such as widow-marriage, while many well-known societies in India are using every endeavour to further it.

The same paper, in a long article, dwells on the importance of the office of Government Reporter on the Vernacular Press, and the duties and responsibilities connected with it. The writer begins by saying that in each presidency Government has appointed a special officer under the title of *Government Reporter on the Vernacular Press*, whose duty it is to examine all the Native newspapers published within its limits, and select from each all that is of importance for Government to know, and to which its attention ought to be directed. Madras, Bombay, and Bengal have each their separate Reporter, while there is only one Reporter for the North-Western Provinces, the Punjab, Oudh, and Central India.

The writer goes on to point out that in many cases the suggestion in the Selections are acted upon, and comments on the advantages thus gained.

Amongst others, the writer refers to an article in which the Sind, Punjab, and Delhi Railway Company were blamed for



not publishing Urdu and Hindee translations of their railway guide, notices, time-tables (*vide* p. 183 of the *Selections* for the week ending 22nd April, 1871). The article attracted the attention of Government in the "Selections," and directions were issued to the railway authorities to carry out the suggestion. The result has been that a head translator, on a high salary, and a translator on Rs. 50 per mensem have been appointed to prepare versions of the notices, &c., in the vernacular.

In conclusion, the writer remarks that if an annual report were drawn up by the Government Reporter showing the merits of each paper, and hints for its improvement, it would do much good and prove very useful to editors of vernacular newspapers, and tend to improve the tone of the Native press.

The *Urdu Akhbâr*, of the 24th March, takes exception to the bad principle of  $1\frac{1}{2}$  pies, and even 3 pies, being charged by money-changers on every English rupee changed. He points out that while coin in the time of the former sovereigns was free from such discount, not only in its currency throughout the imperial dominions, but also in other States, the English rupee is subject to it, even within the British territories.

The writer believes that this practice has not attracted the attention of the authorities, and hopes that steps will be taken to put a stop to it. (For another article on the same subject see pp. 282-3 of the *Selections* for the week ending 10th June, 1871).

The *Karnamah*, of the 25th March, in its column of local news, states that it is reported that the City Magistrate of Lucknow has issued an order prohibiting all Natives, without distinction, from entering his office-room wearing shoes, against the ruling of the Government of India. The editor does not believe the report, and does not consider it reliable.

A Narnoul correspondent of the *Pattiala Akhbâr*, of the same date, states that the robbers of Khetree and Sheikhawati continue to trouble the people of Narnoul in the Puttiala territory. Two serious cases have recently happened. In



one of these two camels laden with rice and sugar, the property of one Girdharee Bhat, resident of Pergunnah Shahpore in the Jeypore State, while on their way from Narnoul, were seized by a band of twenty dacoits at the frontiers of Dholera and Meghout, in Thanna Nangul Chowdhry. On the owner making a report of the dacoity at the thannah, the thannahdar at once went to the spot where the incident had happened, and traced the dacoits to Kot Tiplee, the thannahdar of which place was asked to continue to trace them, but refused to do so.

In the other case, a Jat, named Khurga, resident of Mouzah Kaliah (Narnoul), while passing from Nungul Chowdhry with a cart laden with sugar, intended for sale at Narnoul, met eight men at the frontier of the mouzah, who demanded the bullocks of the cart, and on the owner refusing to give them, they attacked him with a spear, from the effects of which he died on the following day. The offenders were, as in the first case, inhabitants of Kot Tiplee. The correspondent invites the attention of the Political Agent of Jeypore to these abuses, and asks him to adopt measures for putting a stop to them.

The *Márwár Gazette*, of the same date, refers to the ravages committed by a mad elephant in the town of Bajitpore, in Bengal. The elephant remained at large for thirteen days without being caught, during which time he killed eighteen persons, viz., eight men, eight women, and two children. The editor remarks that as instances of mad elephants committing serious mischief have been often heard of, Government might take steps for checking the evil. The way he would suggest is by holding owners of elephants responsible for keeping them under proper restraint, and in case of any neglect on their part, that they should be fined, and that all elephants found to be beyond control should be at once shot.

The same paper censures the policy of Government in dealing with unnecessary and uncalled for severity with the Kukas, and having sent away their leader, Ram Singh, as a prisoner to Rangoon. The writer believes that there is nothing



noxious in the tenets inculcated by the Kuka sect which could make them an object of fear, and that Ram Singh has not been guilty of any grave offence which could justify so severe a punishment. Government ought to be very careful and considerate in dealing punishment on the Kukas. Sikhs of their fraternity are the deadliest foes of the Musalmans and their religion, and it was they who proved themselves to be the staunch friends of the British Government during the mutiny of 1857.

The *Shola-i-Túr*, of the 26th March, suggests amendment in the law relating to murder with reference to that part of it exculpating persons accused of accidental murder. It is stated that that portion of the law relating to murder according to which a person guilty of accidental homicide is exonerated from the charge, being neither sentenced to punishment for wilful homicide, nor made liable to the penalty prescribed for culpable homicide, is objectionable as having opened a door to crime.

The law appears to the writer faulty, and he points out that a man will not be deterred by fear of punishment from committing homicide so long as he believes that there is a chance of escape if the plea on supported witnesses that the deed was accidentally committed.

The *Akmal-ul-Akhbár*, of the same date, refers to a letter said to have been received in Fyzabad from Mecca, and a translation of which several men possess. The purport of the letter is said to be that on the 7th of the *Mohurrum* the world will come to an end.

The *Benares Akhbár*, of the 28th March, in its column of local news, states that it is reported that a Government officer, hearing two men speak about the rumour of a disturbance being likely to take place during the days of the recent *mohur-rum* festival, ordered them to be punished by inflicting five lashes on each. The editor disapproves of this conduct, and enquires whether by the infliction of such punishment it is meant that



rumours of this kind should not be ventilated. Punishments cannot put a stop to rumours, and their only effect will be to keep those in ignorance, who, on being warned, could provide against danger.

The writer points out that the old sovereigns encouraged rather than suppressed the utterance of the rumours, in order that they might have the opportunity of exposing their falseness.

The English authorities ought to adopt a similar policy. When any mischievous report is brought to their notice they should take steps to remove suspicions from the minds of the people, instead of resorting to punitive measures, a course which will eventually prove injurious by inducing the people to suppress such reports and stifle their real notions and sentiments, so that Government will be kept ignorant of them.

The *Lawrence Gazette*, of the 29th March, refers to the ruling recently enforced in Kurrachee, according to which police *employés* are empowered, in all cases in which they meet with a child wearing ornaments, or straying whether wearing ornaments or not, to take the child into temporary custody. The writer highly approves of the rule, and is of opinion that if it were enforced throughout India, it would save the lives of numerous children who are now murdered for the sake of the ornaments worn by them.

Alluding to the assault made on the Assistant Magistrate of Tajpore (Tirhoot) in Court by a culprit of the Jat clan, on his being convicted and sentenced to imprisonment, the same paper remarks on the propriety of criminals summoned by officers at Court being brought before them in chains.

An Agra correspondent of the *Koh-i-Nûr*, of the 30th March, states that on the 17th idem a fire broke out at the shops of the grain sellers in the Tripoulia Bazaar in that city, and about eighty thousand maunds of corn were burnt.



Another correspondent of the same paper mentions the plundering of a public mail between Kohat and Bunnoo for the fourth time within the year.

It is also stated that a party of Hill dacoits killed a camel-driver, and then made away with two camels belonging to him.

The *Núr-ul-Anwár*, of the same date, learns from a Bhopal correspondent that Her Highness the Begum of Bhopal has been pleased to abolish the tax which was raised from the people to meet the expense of the maintenance of chowkeedars, and to order that the chowkeedars shall henceforward be paid out of the royal treasury. The editor praises the Begum for this singular proof of her liberality.

A correspondent of the *Urdu Delhi Gazette*, of the same date, writing from Mynpoory, states that a serious case of dacoity happened in that district. Khyratee Lal, Darogah of the Etah Jail, while on his way to Agra on leave, in company with a relative, left Shekobabad in a mail-cart on the evening of the 21st March, and on reaching Mouzah Khudapore, situated near a police station, was attacked by a gang of fourteen or fifteen dacoits, who plundered him of his property, valued at upwards of Rs. 4,000, and made off with it.

#### COMMERCIAL.

A correspondent of the *Aina-i-Aib-Numá-i-Hind*, of the 23rd March, states on personal evidence, that at 12 o'clock on the night of the 16th idem, when the Lahore train reached the Jullundhur City station, a Hindoo lady, who had a ticket for the Jullundhur Cantonment, was persuaded by a railway *employé* to alight from the carriage, being told that she was already at the Jullundhur Cantonment. The lady got out of the carriage and the train left the station. The railway *employé* made unlawful advances to her, which she resisted, until at last her husband, who had missed her at the Cantonment Station, came to her assistance.



The editor of the *Aina-i-Aib-Numá-i-Hind* believes the injured husband will lodge a complaint in Court, and takes this occasion to express his regret that railway *employés* should commit such practices.

Another correspondent of the same paper considers it a grievance that while English conveyances are allowed entrance into the compound of the railway station at Lahore to receive passengers, Native conveyances are debarred the privilege. A case came under the writer's own notice, in which a Native gentlemen took an *ekka* to receive the women of his family, who were to arrive by a train at the station, but he was refused admission into the compound by the chuprassie who had charge of the gate, in spite of his entreaties and representations as to the disgrace to which the women would be subjected if they came on foot to the gate. The writer regrets that railway authorities should unnecessarily interfere with the rules of female privacy which Hindoostanee ladies are bound to observe, and should subject Native passengers to unnecessary trouble.

The *Oudh Akhbár*, of the 29th March, in a long article, contrasts the good arrangements kept up by the Oudh and Rohilkhund Railway Company, with the abuses existing in the management of the East Indian, the Great Indian Peninsular, and the Bangalore and Madras Railway Companies; and especially in that of the first, complaints against which are often found in the *Pioneer*, and which the editor of the *Oudh Akhbár* considers to be well-founded. No effort is made by the company to remove the inconvenience experienced by people. The principal defect in the system is the employment of impertinent persons at stations, who trouble passengers in various ways and take bribes.

Other complaints commonly made against the companies just named are—(1) that they do not publish Vernacular versions of their fare and time-tables, &c.; (2), that their charges for the carriage of articles of small value are too high;



and, (3), that the higher authorities take no notice of any complaints of wrongs and grievances against their subordinates which are preferred to them, but place implicit faith in the reports and statements of the latter.

Under the system of the Oudh and Rohilkhund Railway Company, one branch of which has been carried to Allygurh and Rohilkhund, a second from Lucknow to Cawnpore, a third is in course of being opened to Fyzabad, while other branches will soon be conducted to Bareilly and other places, these grievances do not exist. The writer knows from personal experience that ever since the opening of the Lucknow and Cawnpore line the company has paid every attention to the comfort and convenience of passengers and afforded every facility to the people for the safe and speedy conveyance and delivery of the goods. The writer gives a detail of the arrangements made by the company for the convenience of passengers, mentioning, among other things, the publication of versions of time-tables, &c., the erection of comfortable refreshment-rooms for Native passengers, the arrangements made to restore missing property to its owner, and the appointment of good and polite *employés* at railway stations; and bestows great praise on Major-General Beadle, the Traffic Superintendent, for his excellent management of the department under his control, the exercise of a strict supervision over his subordinate railway *employés*, and, above all, for his taking an active interest in promoting the comfort and convenience of passengers.

One improvement alone strikes the writer as being a want in the Oudh and Rohilkhund Railway, which is this. A special first class carriage should be attached to the train, which should be reserved exclusively for Native gentlemen as in the Punjab Railway, in order that the inconvenience now suffered by Natives and Europeans who travel together may be removed, and Native gentlemen should have no cause to complain that they cannot travel in carriages of a better class on account of having to sit with Europeans.



## E D U C A T I O N A L.

A correspondent of the *Agra Akhbār*, of the 20th March, remarks on the desirability of collecting full and minute details about the sources of the rivers and streams in each district, the places through which they pass in their course, the situations where and the rivers with which they form a junction, &c.; all these particulars can easily be collected by the Educational Inspectors of the different circles by means of Deputy Inspectors. It is of importance that students should learn all about these rivers.

The *Tahzīl-u'-Akhlāq*, of the 21st March, publishes an interesting account of the University of Cambridge, the system of education pursued there, the accommodation provided for students, and other particulars connected with it, written by Syud Mahmood, son of Syud Ahmed Khan, C.S.I., and a student of Christ's College. The writer calls upon his fellow countrymen to found a college where a similar system of training may be pursued, and similar arrangements about boarding and lodging be adopted, the students being made to dine together and provided each with two rooms, one for the purpose of study and the other for sleeping.

The *Oudh Akhbār*, of the 29th March, learns from a correspondent that an oriental subscription school for imparting instruction in Persian and Arabic has been opened at Moradabad by the Mahomedan gentlemen of that city. The Magistrate of the district has promised an annual grant of Rs. 200 from Government, and Nawab Mohammed Ali Ashgar, son of the Nawab of Rampore, of Rs. 100, in aid of the school. Moulvie Mohammed Ali, a gentleman of Bichraon, and Tehseeldar of Thakoordwara, in the Moradabad district, is a patron of the school. The writer praises the Mahomedans of Moradabad for their exertions.

The *Allygurh Institute Gazette*, of the same date, in an article, dwells on the beauties of oriental poetry, as being peculiarly suitable to form an element in education.



The following Vernacular newspapers have been received up to 3rd April, 1872:—

No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
1	<i>Akhbār-i-Anjuman-i-Panjāb,</i>	Urdu,	Lahore,	Weekly,	1872. Jany. 26th	1872. March 25th
2	<i>Koh-i-Nār,</i>	Ditto,	Ditto,	Ditto,	Feby. 24th	" 25th
3	<i>Nayir-i-Akhbār,</i>	Ditto,	Bijnour,	Ditto,	March 14th	" 28th
4	<i>Mukhibb-i-Mārwar,</i>	Urdu-Hindee,	Jodhpore,	Bi-monthly,	" 15th	" 25th
5	<i>Rifāh-i-Khalāq,</i>	Urdu,	Shahjehanpore,	Ditto,	" 15th	" 28th
6	<i>Najm-ul-Akhbār,</i>	Ditto,	Meerut,	Weekly,	" 16th	" 28th
7	<i>Meerut Gazette,</i>	Ditto,	Ditto,	Ditto,	" 16th	April 1st
8	<i>Gwalior Gazette,</i>	Urdu-Hindee,	Gwalior,	Ditto,	" 17th	March 29th
9	<i>Mārwar Gazette,</i>	Ditto,	Jodhpore,	Ditto,	" 18th	" 25th
10	<i>Naf-ul-Azīm,</i>	Arabic,	Lahore,	Ditto,	" 19th	" 25th
11	<i>Nasim-i-Jounpore,</i>	Urdu,	Jounpore,	Ditto,	" 19th	April 1st
12	<i>Akhbār-i-Am,</i>	Ditto,	Lahore,	Ditto,	" 20th	March 25th
13	<i>Agra Akhbar,</i>	Urdu-Hindee,	Agra,	Tri-monthly,	" 20th	25th
14	<i>Akmal-ul-Akhbār,</i>	Urdu,	Delhi,	Weekly,	" 20th	" 25th
15	<i>Muir Gazette,</i>	Ditto,	Meerut,	Ditto,	" 20th	" 25th
16	<i>Akhbār-i-Alam,</i>	Ditto,	Ditto,	Ditto,	" 20th	" 25th
17	<i>Tahzib-ul-Akhlaq,</i>	Ditto,	Allygurh,	Not fixed,	" 21st	" 25th
18	<i>Nayir-i-Akhbar,</i>	Ditto,	Bijnour,	Weekly,	" 21st	" 25th
19	<i>Supplement to Lawrence Gazette,</i>	Ditto,	Meerut,	Ditto,	" 3rd week	April 2nd
20	<i>Lawrence Gazette,</i>	Ditto,	Ditto,	Ditto,	" 22nd	2nd
21	<i>Oudh Akhbar,</i>	Ditto,	Lucknow,	Bi-weekly,	" 22nd	25th
22	<i>Allygurh Institute Gazette,</i>	Urdu-English,	Allygurh,	Weekly,	" 22nd	25th
23	<i>Akhbār-i-Anjuman-i-Panjāb,</i>	Urdu,	Lahore,	Ditto,	" 22nd	26th
24	<i>Rajputana Social Science Congress Gazette.</i>	Ditto,	Jaipore,	Ditto,	" 22nd	27th
25	<i>Meerut Gazette,</i>	Ditto,	Meerut,	Ditto,	" 23rd	30th
26	<i>Urdū Delhi Gazette,</i>	Ditto,	Agra,	Ditto,	" 23rd	25th
27	<i>Akhbār-i-Anjuman-i-Hind,</i>	Ditto,	Lucknow,	Ditto,	" 23rd	25th
28	<i>Koh-i-Nār,</i>	Ditto,	Lahore,	Ditto,	" 23rd	26th
29	<i>Panjabi Akhbar,</i>	Ditto,	Ditto,	Ditto,	" 23rd	27th
30	<i>Majma-ul-Bahrain,</i>	Ditto,	Lodhiana,	Ditto,	" 23rd	27th
31	<i>Afna-i-Aib-Numā-i-Hind,</i>	Ditto,	Lahore,	Ditto,	" 23rd	28th



No.	NAME OF NEWSPAPER.	LANGUAGE.	LOCALITY.	WHEN PUBLISHED.	DATE.	DATE OF RECEIPT.
32	Latif-ul-Akhhár,	Urdu,	Lahore,	Weekly,	1872.	1872.
33	Rohilkhund Akhhár,	Ditto,	Moradabad,	Ditto,	March 23rd	March 28th
34	Khair Khwáh-i-Panjáb,	Ditto,	Gujranwala,	Ditto,	" 23rd	" 29th
35	Jalwá-i-Túr,	Ditto,	Meerut,	Ditto,	" 24th	" 27th
36	Najm-ul-Akhhár,	Ditto,	Ditto,	Ditto,	" 24th	" 28th
37	Urdú Akhhár,	Ditto,	Delhi,	Ditto,	" 24th	" 29th
38	Dabdaba-i-Sikandarí,	Ditto,	Rampore,	Ditto,	" 25th	April 1st
39	Kárnámah,	Ditto,	Lucknow,	Ditto,	" 25th	March 28th
40	Pattiala Akhhár,	Ditto,	Pattiala,	Ditto,	" 25th	" 30th
41	Márvár Gazette,	Urdu-Hindee,	Jodhpore,	Ditto,	" 25th	April 3rd
42	Oudh Akhhár,	Urdu,	Lucknow,	Bi-weekly,	March 26th	March 27th
43	Shola-i-Túr,	Ditto,	Cawnpore,	Weekly,	" 26th	" 28th
44	Matta-i-Núr,	Ditto,	Ditto,	Ditto,	" 26th	" 29th
45	Naf-ul Azim	Arabic,	Lahore,	Ditto,	" 26th	" 30th
46	Rohilkhund Samáchr Patr,	Hindee,	Moradabad,	Ditto,	" 26th	April 1st
47	Akmál-ul-Akhhár,	Urdu,	Delhi,	Ditto,	" 27th	April 1st
48	Akhhár-i-Am,	Ditto,	Lahore,	Ditto,	" 27th	" 2nd
49	Muir Gazette,	Ditto,	Meerut,	Ditto,	" 28th	" 30th
50	Akhhár-i-Alam,	Ditto,	Ditto,	Ditto,	" 28th	March 1st
51	Benares Akhhár,	Hindee,	Benares,	Ditto,	" 28th	April 2nd
52	Oudh Akhhár,	Urdu,	Lucknow,	Bi-weekly,	" 29th	" 3rd
53	Allygurh Institute Gazette,	Urdu-English,	Allygurh,	Weekly,	" 29th	March 30th
54	Lawrence Gazette,	Urdu,	Meerut,	Ditto,	" 29th	" 30th
55	Akhhár-i-Anjuman-i-Panjáb,	Ditto,	Lahore,	Ditto,	" 29th	April 1st
56	Urdú Delhi Gazette,	Ditto,	Agra,	Ditto,	" 30th	April 1st
57	Núr-ul-Anwár,	Ditto,	Cawnpore,	Ditto,	" 30th	" 2nd
58	Akhhár-i-Anjuman-i-Hind	Ditto,	Lucknow,	Ditto,	" 30th	" 3rd
59	Meerut Gazette,	Ditto,	Meerut,	Ditto,	" 30th	" 3rd
60	Latif-ul-Akhhár,	Ditto,	Ditto,	Ditto,	" 30th	" 3rd
61	Koh-i-Núr,	Ditto,	Ditto,	Ditto,	" 30th	" 3rd
62	Majma-ul-Bahrain,	Ditto,	Ludhiana,	Ditto,	" 30th	" 3rd
63	Núr-ul-Absár,	Ditto,	Allahabad,	Bi-monthly,	April 1st	" 3rd
64	Oudh Akhhár,	Ditto,	Lucknow,	Bi-weekly,	" 2nd	" 3rd

ALLAHABAD :

The 4th May, 1872.

SOHAN LALL,

Offg. Govt. Reporter on the Vernacular Press of Upper India.